

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1840

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*"The most important testimony that we have to give to the world, is that Christ and God are real, actual personalities, who have an interest in us and in our well-being."*—ANTOINE R. IVINS.

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No. 23, Vol. 95

Thursday, June 15, 1933

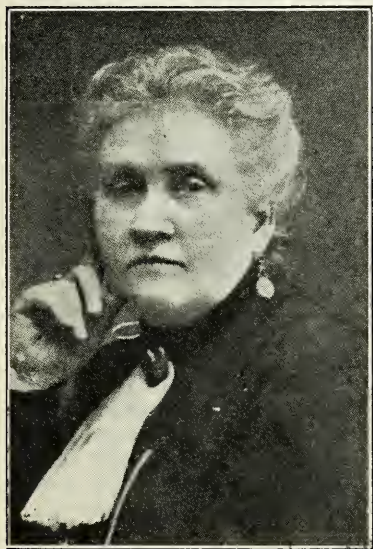
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## DEATH CLOSES THE LIFE OF AN ACTIVE WOMAN

BISHOP JAMES H. WALLIS

FORTY-SIX years ago I first made the acquaintance of "Aunt Susie" Young Gates, as she has always been affectionately known. I was editor of the *Provo Enquirer*, published in the "Garden City" of Utah, as Provo was then called. I had written an



SUSA YOUNG GATES

article opposing the granting to women the right to hold office, in which I had my "strong reasons"—(long since changed). "Aunt Susie" came back at me as though I had been hit with a ball club. Her thunderbolt remained unanswered. We met quite frequently after that, and became better known to each other. Our intimate friendship remained unbroken. Once she honoured our home with her queenly presence, and remained there for a week, writing stories "between meals," and "reminiscing" during the other hours. What a fund of information and pioneer history we gathered from her! She was a wonderful woman, a reservoir of knowledge, the greatest woman writer in the Church, and a worthy representative of her illustrious and blessed father, Brigham Young, and her saintly mother.

Her death occurred Saturday, May 27th.

Susan Young Gates was born in real pioneer days, a little over eight years after the first company of men and women, compris-

ing 143 souls, and under the divine leadership of Brigham Young, rested their weary feet in the arid wastes of what is now known throughout the world as Salt Lake City. To be exact, the date of her birth was March 18th, 1856. Her life was one of ceaseless activity. In her early teens she "read nights" to her father. After the evening meal, she went to his room and read book after book to him on science, history, travel, biography and literature. Her father was too busy with affairs of Church and State during the day to spend any time reading "papers and books," and so she filled the task in the peaceful evening hours before he retired. In this way she became a well-informed woman at her maturity.

Her education first began in the private school of her father, and continued under Dr. Hamilton G. Park of the University of Utah, of which she is an alumnus. Here her literary work had its beginning, she being associate editor of the first college paper published in Western America. Before reaching the age of fourteen, she studied stenography and telegraphy, becoming so expert in the former that she subsequently acted as a shorthand reporter. At this youthful age, her father moved her mother to St. George, Utah, where she later organized a large club of both sexes called the "Union Club." Since that time, she has won distinction as an organizer in intellectual lines. She organized the music department in 1878, in the Brigham Young Academy at Provo, and the domestic science department in the same institution in 1897. She organized the first State chapter of the Daughters of the Revolution in Utah. "Her biggest organization work," says her biographer, Estelle Neff Caldwell, "was the founding of the *Young Woman's Journal* in 1889, under the direction of the Y. L. M. I. A." In 1880 she was married to Jacob F. Gates, the son of Jacob Gates, who figured prominently in the early history of Utah. Mrs. Gates accompanied her husband on a four years' mission to the Sandwich Islands, from 1885 to 1889. Three of her children were born there. She is the mother of thirteen children, ten sons and three daughters. The eldest, Mrs. Leah D. Widtsoe, the wife of President John A. Widtsoe of the European Mission, is a woman of broad intellect and true culture, and the second daughter, Emma Lucy Gates, the Utah nightingale and Grand Opera star, is famous on two continents.

Her early writings were printed in the *Deseret News*, the *Juvenile Instructor* and the *Young Woman's Journal* under the nom de plume, "Homespun." Three of her books based on early Church history have been published. She later wrote the history of the Y. L. M. I. A., a volume of nearly 500 pages. She is also the author of *Lesson Book in Genealogy*, *Surname Book and Racial History*, *Handbook of Genealogy and Temple Work*, and *History of Brigham Young*, her closing work. She is also the author of a fine piece of fiction, *John Stevens' Courtship*, a historical romance portraying pioneer life in Utah.

Seven times she represented the Y. L. M. I. A. at the National Council of Women of the United States. The national leaders honoured her by an appointment to the chairmanship of the Press committee of the National Council of Women of the United States for three years. They also chose her as one of the speakers at the International Quinquennial held in London in

1889; and in 1901 she filled the responsible position of sole delegate from the National Council of the United States to the International Council of Women held in Copenhagen, Denmark. She was a United States representative at the International Council held at Rome, May, 1914, and devoted much time on this trip to the examination of European genealogical conditions. She was an active worker in the Genealogical Society of Utah. Her ability to grasp things and to arouse enthusiasm in people have given a great impetus to this line of Church work.

Sister Gates was appointed a member of the General Board of Relief Societies, May 8th, 1911, editor of the *Relief Society Bulletin* in 1914, and editor of the new *Relief Society Magazine*, commencing January, 1915.

Her father once told her that if a woman were to become famous throughout the world and still fail as a wife and mother, she would wake up in the morning of the resurrection and find she had failed in everything. Her devotion as wife and mother was always her first religious duty. Obedience to authority and reverence for the Priesthood were the foundation stones of her life.

One of her closing statements was, "I bow in reverence to the Father of all men, who gave me life, and work to do of the kind I liked to do, and health sufficient to my day. Yet I wonder if I would not choose a less strenuous path to travel were I again to choose."

Susan Young Gates has left to us *A Suggestive Code of Living for Latter-day Saints*, as follows:

1. Pay an Honest Tithing.
2. Pay Branch Donations, Fast Offerings, etc.
3. Keep the Sabbath Day Holy.
4. Attend Sacrament Meetings.
5. Keep the Word of Wisdom.
6. Attend Family Prayers.
7. Attend to Secret Prayers.
8. Indulge in no Destructive Criticism.
9. Observe Strict Chastity.
10. Seek For and Obey Counsel.
11. Search Out the Records of your Ancestors.
12. Enter the sacred Temple Courts and attend to the baptism and sealing ordinances for kindred dead.

History will record the useful life this noble woman lived, and the valuable and lasting contribution she has made to the history of our Church and her beloved State, Utah. Blessed be her memory!

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## JUSTICE FOR THE DEAD

ELDER JOSEPH FIELDING SMITH  
OF THE COUNCIL OF THE TWELVE

THE Genealogical Society of Utah is an organization of the Church of Jesus Christ of Latter-day Saints, and was organized November 13th, 1894, for the purpose of facilitating the work of salvation for the dead, who have died without the privilege of receiving the Gospel. It is our intention to make plain some of the



objectives and doctrines in relation to this very important and far-reaching subject.

It should be conceded by all intelligent people, that since the Almighty governs the entire universe by immutable law, that man, who is the greatest of all His creations, must himself be subject to such laws. The Lord has stated this truth tersely and convincingly in a revelation to the Church as follows :

All kingdoms have a law given.

And there are many kingdoms ; for there is no space in which there is no kingdom ; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.

And unto every kingdom is given a law ; and unto every law there are certain bounds also and conditions.

All beings who abide not in those conditions are not justified.

This truth is self-evident, and being true, then it is only reasonable that we should expect the kingdom of God to be governed by law, and all who desire to enter there to be subject to that law.

Again the Lord has said :

Behold, mine house is a house of order. . . . and not a house of confusion.

#### A CODE OF LAWS GIVEN TO MAN

The Lord has given to man a code of laws, which we call the Gospel of Jesus Christ. Due to lack of inspiration and spiritual guidance, men may differ in relation to these laws and their application, but there can hardly be a dispute in regard to the fact that such laws do exist, and all who seek entrance into that kingdom are subject to them.

We teach as fundamental: First, faith in God the Father and in His Son, and in the Holy Ghost. Second, sincere repentance from all sin. Third, baptism by immersion for the remission of sins. Fourth, the laying on of hands for the gift of the Holy Ghost.

No man may enter the kingdom of God, without first meeting all of these requirements. This is virtually what the Lord declared to Nicodemus, when He said, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." It must be accepted by all who profess belief in our Saviour that this edict is true and final. However, in the centuries which are passed, and even now in many so-called Christian communities, a wrong application of this doctrine has led to very serious errors, and unwittingly to the committing of very grievous sins. I refer to the doctrine which proclaims that all who in the flesh have not professed belief in our Lord, or heard of Him before death removed them from the earth, are forever damned and without means of escape from the torments of hell. This false conception and application of Gospel truth has been a teaching of so-called Christianity from the earliest centuries of our era, but it never was a part of the Gospel of Jesus Christ.

In his Divine Comedy, Dante depicts the doctrine of damnation for unfortunate souls who died without a knowledge of Christ, as that doctrine was taught in the thirteenth century. According to the story, Dante is lost in the woods where he is met by the Roman poet, Virgil, who promises to show him the punishment

of hell and purgatory; and later, he is to have a view of paradise. He follows the Roman poet through hell and later into Limbo, which is the first circle of hell. Here are confined the souls of those who lived virtuous and honourable lives. But because they were not baptized, those souls merit punishment and are denied for ever the blessings of salvation. As Dante looks upon these miserable souls in the upper stratum of hell, and sees, as the story says, "Many and vast, of men, women and infants," he marvels. His guide asks the question, "Inquirest thou not what spirits are these which thou beholdest?" Dante, showing a desire to know, the guide continues:

I would thou know, that these of sin were blameless. And if aught they merited, it profits not, since baptism was not theirs—the portal of thy faith. If they before the gospel lived, they served not God aright; and among them such am I. For these defects, and for no other evil, we are lost. Only so far afflicted that we live desiring without hope.

In answer to the earnest inquiry of his mortal guest, who desires to know if any thus punished ever had the privilege of coming forth from this sad condition of torment, the spirit-poet declares that the righteous who had known God from our first parents down to the time of Christ, have been "to bliss exalted," but of these unfortunates who never heard of Christ, he says, "be thou assured, no spirit of human kind was ever saved."

But Dante was not the author of this unfortunate and erroneous doctrine. It had come from the earliest days of apostasy from the true teachings of Jesus Christ. The historian, Motley, in his *Rise of the Dutch Republic*, relates this incident as occurring when Christianity was first introduced into Western Europe. Radbod, a Frisian chieftain, was apparently converted and applied for baptism—and in that day they went into the water and were immersed. While standing in the water, waiting for the ceremony to be performed, Radbod turned to the priest, Wolfron, and said, "Where are my forefathers at present?" The unwise priest, with more zeal than wisdom, replied, "In hell with all other unbelievers." "Mighty well," replied the heathen chieftain, withdrawing from the water, his ire aroused, "then will I rather feast with my ancestors in the halls of Woden than with your little starveling band of Christians in heaven." Under like circumstances, what answer would you have made?

What a shame it is, that this same awful doctrine has come resounding down from that distant day of spiritual darkness and has been made to ring its terrible peal of torment repeatedly in the ears of earnest souls, who have sought the salvation of loved ones who have gone before. Well do I remember the anguish in the heart of an earnest loving mother, some thirty years ago, who was told by a well-meaning but misguided priest, that her dead infant was eternally lost, because it had not been christened.

#### MOTHER RELATES STORY OF HER CHILD'S DEATH

I was visiting at the home of this mother, and she related the following story. Several years before she had lost a little child. It had not been taken to the minister for sprinkling, and in that condition died. The parents sought their minister, and asked him to conduct the funeral and give their little one

Christian burial; but this humble request was solemnly, but none the less brutally, denied. The parents were told the child was lost forever. Heartbroken, they laid it away as an outcast might have been buried, without the rights of that church and without "Christian burial." How the hearts of those fond parents ached, how their feelings were torn asunder! For several years this mother, with confiding faith in the teachings of that priest, suffered the most acute mental agony. She knew that it was not the fault of her infant that it was not christened. It was innocent of any wrong. Was not that wrong her own? And in her mind, because of that false teaching, was not she responsible for the eternal suffering of this little one? She felt as the repentant murderer who could not restore the life he had taken, and in this anguish of soul she suffered the punishment of the damned. It was a happy day when I came to her home. Even now I can see the joy that came into the tormented face of this mother, when I explained to her that this doctrine was false, false as the depths of hell from whence it came! I taught her that this was not the doctrine of Jesus Christ who loved little children and who declared that they belonged to heaven. I read to her the words of Mormon to his son Moroni, from the Book of Mormon, and explained that the Lord had revealed to Joseph Smith that: "All children who die before they arrive at the years of accountability"—that is, eight years—"are saved in the celestial kingdom of heaven." Yes, that the Lord had made it known in this glorious day of restoration, that—

All who have died without a knowledge of the Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I the Lord, will judge all men according to their works, according to the desire of their hearts.

#### A GOSPEL OF MERCY AND JUSTICE

The Gospel of Christ is the Gospel of mercy. It is also the Gospel of justice. It must be so, for it comes from a God of mercy, not from a cruel monster, as some religionists still believe and declare:

By the decree of God, for the manifestation of His glory, some men and angels are predestined unto everlasting life, and others fore-ordained to everlasting death. These angels and men, thus predestinated and fore-ordained are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.

Is it not horrible to contemplate that Gospel truth has been perverted and defiled until it has become such an abomination? Justice, as well as mercy, pleads for the dead who have died without a knowledge of the Gospel. How could justice be administered if all the untold multitudes who have died without a knowledge of Jesus Christ, should be everlastingly consigned, without hope, to the damnation of hell, even though torment be in the first circle of the place of the damned? The scriptures say, "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face." The mercy and love of a just God are reaching out after all His children. In the restora-



tion of the Gospel to Joseph Smith, the Lord renewed His proclamation of salvation to the dead, and He has declared :

Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was that which enables us to redeem them out of their prison; for the prisoners shall go free."

—(Radio address delivered Sunday, April 15th, 1933, at Salt Lake City, Utah, U. S. A.)

## THE HEARTS OF THE CHILDREN

ELDER ARCHIBALD F. BENNETT

SECRETARY OF THE GENEALOGICAL SOCIETY OF UTAH

ONE of the most remarkable developments of our time is the widespread, almost universal interest in the past. As probably never before in the history of the world, the thoughts and the hearts of earnest men and women everywhere are being turned back to their fathers and mothers of earlier generations. The spirit of ancestry-searching is sweeping like a tidal wave over the earth. Numerous genealogical societies have been organized, genealogical publications are printed in abundance, and the libraries where these are housed have become wonderfully popular. They are thronged by multitudes of researchers, zealously intent on rescuing from oblivion the life stories and records of their forefathers, and passing them on to a still more eager posterity.

Noting this tide of enthusiasm, a well known observer recently exclaimed, "What is the subtle attraction that draws these multitudes—the fascination which lures so many into genealogical research?"

To answer this question it is necessary to go back many centuries, for equally remarkable is the fact that this modern, pronounced interest of children in their fathers was predicted long ago by Malachi, the last prophet of the Old Testament. With inspired eye he saw our day, and, as spokesman for the Lord, declared :

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord :

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Malachi 4 : 5, 6.)

### RESULT OF ELIJAH'S VISIT TO KIRTLAND TEMPLE

Elijah the Prophet was sent to the Kirtland Temple on April 3rd, 1836, and there this heavenly being bestowed upon Joseph Smith and Oliver Cowdery the keys of the sealing powers of the everlasting Priesthood, with the resultant power "to turn the hearts of the fathers to the children, and the children to the fathers." (Doctrine and Covenants 110 : 15.)

*(Continued on page 394)*

THURSDAY, JUNE 15, 1933

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EDITORIAL

BY THE NILE

In the museum at Cairo are collected practically all moveable objects discovered by the diggers into the ancient sands of Egypt. It is an incomparable collection, revealing in incomplete outline the story of the peoples who lived in the Nile valley, as far back as about 3,000 years before Christ.

One must needs marvel at the skill possessed by the people of the long ago. In many of the arts, they appeared to be as far advanced as we are now, and in some they had attained a higher perfection. That is, they seemed to have possessed the full essentials of say, mechanical skill, as of other matters.

The astonishing thing about these really wonderful collections is that handiwork and structural skill and the conception of beauty of form and colour, were as fully developed in the early dynasties of the Old Kingdom, 3000 B. C., as in the New Kingdom, two thousand or more years later.

There is merit in the teachings of a group of present-day scholars that human civilization was, in many respects, full blown from the beginning, and that degeneration rather than evolution accounts for the primitive conditions among various races of men.

A Latter-day Saint, viewing these, among the oldest, remains of human history, cannot help but recall the teaching of the Prophet Joseph Smith, that the Gospel was taught to the first man Adam, but that mankind has repeatedly wandered away from the truth originally given to humankind. That may yet become the secure wire upon which the events of history may be threaded.

Huge monuments, comparable to the greatest of this day, litter the valley of the Nile. Some were built to perpetuate the memory of the greatness of the ruler who built them; others to preserve from harm the body of the dead, and to provide a home for the soul when it should return to whisper earth-news to the lifeless body.

Memphis was the capital of lower Egypt. Upon it was lavished the wealth and power of many kings. Its buildings and structures were among the mightiest of all time. The centuries came and went. To-day Memphis is but a rubbish heap. One would hardly suspect that even a hamlet, much less a city, stood where is now but a stretch of semi-barren soil.

Rameses II built in Memphis two colossal statues of himself, each 42 feet in height. Both have been broken; legs or arms



gone; head severed; they lie on their backs, mutilated, looking into the sky, mute witnesses of the passing glory of man. The tribute one pays is not to the king, but to the ancient sculptor.

The pyramids reach toward the skies. The so-called step pyramid, said to be the oldest building on earth, has been so denuded that it looks much like a plucked fowl; others are mere heaps in the desert sand; even the great pyramids have lost their alabaster coverings, and stand humbled before the visiting multitude. Give them time and they too will crumble into dust.

The largest pyramid of all, said to have been built by Khufu (Cheops), has an empty sarcophagus in the King's chamber. Even the poor mortal remains of the king, for which it is said that the pyramid was erected, were not allowed to rest there in peace, if indeed they were ever there.

Memphis, the City of On, temples, pyramids—all that was material Egypt in the long ago—have been or are being reduced to dust. That which came of the earth shall return to the earth. That is one message of the Valley of the Nile.

The Egyptians of old worshipped hundreds of gods. Their religion was superstition run riot, priestcraft terrorising the people. The elements of truth in the religion of ancient Egypt were warped beyond recognition. Then came a king to the throne, Achenaten by name, who sought a return to the original simple faith. He abolished the multitude of gods and the hordes of priests who preyed upon the people. He taught the worship of one God. The people responded to the true faith; they now saw with clearer eyes the problems of life. But, the priests and the ruling class, who fed upon the toil of the masses, were unhappy. Therefore, when a new king came to the throne, he was forced to return to the old religion, to priestcraft, and to caste domination.

Ancient Egypt was infinitely more glorious than modern Egypt. Perhaps the explanation may be found in centuries of following false beliefs—for the faiths of men do more to shape the future than do monuments of stone or stores of hoarded gold.

Once there was greatness in Egypt. There is none there now. The illiterate fellah, dressed in a loin cloth, under the merciless sun, lifts water by the bucketful, throughout the day, to water his little patch of crops, the means of his subsistence. The tourist and the citizen look backwards, down thousands of years. Then there was glory, greatness and grandeur by the Nile. Then the years were magnificent. It is a funereal attitude.

What good is greatness gone to seed, if the seed has not produced a mightier day? Progress is the fruit of true greatness, whether of thought or action. Therein is the test of truth. Egypt followed false beliefs; therefore it was doomed to extinction. Only truth survives and increases.

The lesson of the Nile valley may well be heeded by modern

nations and modern individual lives. The fearless love and acceptance of truth, alone will ensure growth, true happiness, and the immortality of our works.—W.

## THE HEARTS OF THE CHILDREN

(Concluded from page 391)

Since that day the hearts of the children have turned to their fathers in all parts of the earth. This means that they have learned to know and love them, and have sought to bring about their eternal welfare and future happiness. It will be conceded that Joseph Smith and Oliver Cowdery, who received this authority, had no power in themselves to turn the thoughts of all people to their dead. Yet it is undeniably true that before Elijah came, no one but antiquarians had any interest in seeking records of the dead, and genealogical research was not then the powerful and popular factor it has since become. From the time Elijah restored that power and authority to earth, an ever increasing influence has been abroad in the land, warming the hearts of the children of men, and prompting them to seek out and compile records of their ancestors.

For example, in the 400 years from the invention of printing in 1450 to the year 1850, only about 250 family histories were published in Great Britain, an average of slightly more than one book in two years, and these relating almost entirely to the nobility. Between 1836 and the present, 2,000 British family histories were printed, over 20 per year, dealing mainly with the commoners. The trend was similar in other countries, but reached its highest intensity in America. In some sections of New England, nearly every family has its printed family pedigree.

### NO GENEALOGICAL SOCIETIES IN EUROPE OR AMERICA

In 1836, when Elijah came, there were no genealogical societies in Europe or America. The first great effort to preserve records of common folk was made in 1837, when England began an official registration of births, marriages and deaths. The first genealogical society organized was that of the *New England Historic-Genealogical Society* in 1884. The next was the *New York Genealogical and Biographical Society* in 1869. To-day there are similar organizations in practically every state of the Union, and numerous others in Europe. Record societies have been established in great numbers, to transcribe and publish source material required to build pedigrees. Practically every genealogical organization has a well-stocked library, crowded day after day by earnest researchers. Family Bibles and priceless entries on the fly-leaf, giving long-sought clues of relationship, old court records containing wills, deeds and marriage licenses, church record books with entries of baptisms, marriages and burials, have been rescued out of dark corners and attics, from unused lofts above jails, and unearthed from beneath accumulations of dust and debris where they have been tossed as junk.

Honourable men and women of the world, in a noble spirit

of sacrifice, for the undertaking is seldom if ever financially profitable, have given willingly of their time, skill, and means in preparing genealogies, and other types of genealogical information, which they publish at great expense. This unselfish spirit of research is exemplified by the following actual occurrence:

Artemas Ward of New York City, from early boyhood had a life-long interest in his family and its history. After acquiring a fortune, he commissioned a genealogist named Charles Martyn to compile a record of the descendants of William Ward, his first American progenitor. We quote the story as told by Mr. Martyn:

During the summer of 1923, I took up the "William Ward Genealogy." The work was well under way, when, in November, 1924, Mr. Ward was brought down with a severe stroke.

As he came back to consciousness, alert mentally, but pitifully broken in body, his first thought was for his beloved genealogy, and he asked me how soon it could be printed. His mind had dwelt on it for many years, and he did not wish to die without seeing it. I told him that it could be published within thirty days, by throwing the copy into type as it stood, but it would not be the kind of book to repay him for his long wait. He said that he would rather not see the book than spoil it, and asked me what date I could set, finishing it satisfactorily to myself. I named March 15th, 1925, and he said, "So be it."

Then followed four very busy months. My assistants and I worked practically night and day. My own day started around 7:30 in the morning and lasted to midnight, frequently to three or four o'clock in the morning, Saturdays, Sundays and holidays included. There was an enormous amount to be done—a great quantity of new material to be incorporated, thousands of changes to be made, the index to be prepared—but we drove on, determined to make the promised date. And every time I saw Mr. Ward, he asked me if the date still held. And every time I told him "yes."

Then I discovered that March 15th fell on Sunday. So I told Mr. Ward that the great day would be Saturday, March 14th. I am eternally grateful that I did not take a day of grace and say Monday, March 16th.

Early on the morning of March 14th, I received from the binders the first complete copies. I immediately telephoned Mr. Ward's house. His brother, Judge Ward, told me that Mr. Ward was unconscious and dying, but asked me to bring the book anyhow. What a pity it seemed for him to be cheated of his reward at the last minute! But when I arrived Mr. Ward had a few conscious moments, sufficient to realize that I had brought the genealogy and to whisper "congratulations." Then he sank again. Judge Ward said to me, "I am glad you were able to bring the book, but this is the end, and he will never see it."

But he did see it. In the afternoon he rallied so that he was able to take his beloved volume in his hands, and open it, and show it proudly to his nurses and to the doctor, saying, contentedly, "The book is here, I have the book. I thank God that He has spared my life to fulfill in my seventy-seventh year the ambition which started in my tenth year, and I thank Him that I was able to complete the work."

Rested and relieved in mind by the consummation of his long-held ambition, he seemed to die happy. The end came an hour or so after.

#### WARD HISTORY CONTAINS NUMEROUS PEDIGREES

This cherished record of the descendants of William Ward, compiled for Artemus Ward, contains portions of the pedigrees of numerous western families. It is one among more than 15,000 like records upon the shelves of the library of the Genealogical Society of Utah. Back of each printed record there is a some-



what similar story of devotion to an ideal—the ideal of preserving in the world a worthy record of one's forefathers, that their names may not perish from among our children. Frequently, in prefaces, the authors acknowledge that they have been impelled to this labour by a power they cannot explain. The urge came upon them, they were guided in their efforts by an "unseen hand," and were held to their task by a strange fascination until the book was off the press.

This gathering of the records of the past is but one of the evidences that Elijah has come, and that the hearts of the children have turned to their fathers. The preparation of records would fail of its full purpose, if nothing more were done with the names so collected and organized into families. The hearts of thousands of members of the Church of Jesus Christ of Latter-day Saints have also turned towards their dead. Carefully and persistently they are tracing their pedigrees, utilizing every record made available by the labours of other genealogists. In the library of the *Genealogical Society of Utah* may be seen from 80 to 115 earnest seekers on almost every week day, which exceeds the number doing research in the library of the *New England Genealogy Society in Boston*, the oldest in the land. They report that their largest attendance only occasionally reaches eighty-four. Our life memberships since 1894, total 5,705, and 722 persons secured annual memberships during 1932. Their life and annual memberships at the beginning of this year numbered 2,838. Instruction classes in research are given by us each week to 250 people, and extension course lessons are printed every Saturday in *The Deseret News*. Most of the thousand wards of the Church have genealogical committees organized, and weekly classes are held for the guidance of ward members. In addition, committee members go out two by two, and give home teaching and practical assistance in genealogy to the people at their own fire-sides. In search of records of our dead, we correspond with researchers in all parts of Europe and America. Finally, when our family records are completed, we make copies and file them in the archives of our society, where they are indexed and preserved as a great and ever-increasing storehouse of information. Eventually this central archive will contain a complete and correct record of every family on the earth.

#### TEMPLE ORDINANCES FOR THE DEPARTED

Yet these vast efforts to prepare true records are but the means to an end. The same Gospel ordinances which we must receive in order to inherit eternal life, must be administered vicariously for our departed loved ones, who had no opportunity of accepting them in life. Their living children may now enter temples of the Lord and officiate as proxies in their behalf, making it possible for the forefathers to partake of the highest blessings of eternal happiness.

Seven beautiful temples have been erected by our Church. Over nineteen million ordinances have been performed in these temples, since the coming of Elijah. Baptisms for the dead total 8,255,253, endowments, 5,646,385. Nearly a million couples, by virtue of the authority of Elijah, have been sealed as husband and wife in a marriage bond to endure throughout all

eternity, and over one and a half million children have been sealed to their parents in a sacred and permanent family organization.

This glorious work has just begun. These activities will increase in magnitude from year to year. During the thousand years of the blessed Millennium, the work of redeeming the dead in temples will be the major occupation of all worthy people. During that favourable time, the record of every righteous soul will be found, and in the thousands of temples then to dot the land, the necessary ordinances will be administered for every one of the dead entitled to the blessings of exaltation.

To those who engage unreservedly in this service of love for their kindred, great blessings come. The Lord places the glory of His benediction upon their willing sacrifices, and their lives are enriched with spiritual power. Under the impress of His Holy Spirit, their hearts go out in sympathy and veneration to their noble fathers and mothers of past ages. For them they have laboured that all may dwell together in the celestial kingdom, in a perfect family organization. A wondrous bond of union is thus formed between children and parents, which fulfills the mission of Elijah.—(Radio address delivered April 30th, 1933, at Salt Lake City, Utah, U.S.A.)

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### APPRECIATION OF THE "STAR"

Belfast, Ireland

PRESIDENT JOHN A. WIDTSOE:

Dear President Widtsoe:

I recently made a trip to the country district of southern Ulster, to see Brother Joseph Bailie and his family. On arriving there, I had a fine visit and a very interesting conversation with him. He said that no missionary had been there for over a year. During that time, he had saved a pound which he wished to be used for the furtherance of the missionary work, and which I am enclosing.

He has read the *Millennial Star* for over twenty years, it being about the only contact he has had with the Church, as he lives in a very isolated part of Ireland. The *Star* certainly proves itself a very useful and valuable missionary force here in Ulster, as many of our members live in such out-of-the-way places, that the *Star* is their only reading matter.

It certainly was a testimony to me of the true spirit of sacrifice, as Brother Bailie is in the most humble of circumstances, living in a typical one room Irish cottage, with its fire of peat on the open hearth.

Sincerely yours,

GEORGE H. CURTIS

District President.

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As the scattering of Israel had been declared, so did the Lord definitely promise that they should be gathered, and the fulfilment of that promise is near at hand.

## NEWCASTLE DISTRICT CONFERENCE

Two hundred and fifty members and friends of the Newcastle District heard "Mormonism" explained by capable men and women at the Co-operative Hall in Middlesborough, on May 28th.

In the morning session, after the Relief Society and Priesthood had separated for reports and instructions, several of the brethren were advanced in the Priesthood, and President James H. Douglas, with Patriarch James H. Wallis, set apart six of the branch presidents.

The afternoon meeting consisted of four speeches by local members who explained that "Mormonism" brings a new dispensation of the Gospel of Jesus Christ, proclaims the true knowledge of God, teaches the purpose of the earth-life of man, and, through the Book of Mormon, is a witness to the Deity of Christ. Also, District President Sylvan E. Needham, Jr., read the statistical report of the district for the past six months. In part, he stated: "There have been 902 meetings held during the past six months. Seventeen new auxiliaries have been organized, and are progressing satisfactorily. The four Elders labouring in the district have spent 696 hours tracting; they have distributed 25,390 tracts, 315 pamphlets, 104 books, and 30 copies of the Book of Mormon, and have engaged in 1,372 Gospel conversations. There have been nine people baptised into the Church."

In the evening session, President Douglas impressed those in attendance with the truths of "Mormonism." He stated: "'Mormonism' will make a better man, a better woman, a better child, and a better citizen than any set of teachings in the world today. Why? Because his mind and body will be stronger, he will love his neighbours, he will observe the golden rule, he will observe the Sabbath, he will meet all his debts, he will be steady, and he will be progressive." Patriarch Wallis assured the listeners that they could answer the question, "Why 'Mormonism?'" by the well known passage from the Bible, "By their fruits ye shall know them." "'Mormonism' is here to stay," he said, "and no power on earth can destroy it. 'Mormonism' has come out of obscurity and is being recognized in its true colours, not in the false dress appended by its enemies, but as a means of filling the whole earth with righteousness." Sister Rintha Pratt Douglas spoke of her firm conviction that this is the work of God, and is for the good of all people. Sister Ileen Waspe and Elder Roy A. Strong also spoke briefly on the question, "Why 'Mormonism.'"

The conference was under the direction of President James H. Douglas of the British Mission, and the auxiliary meetings and their activities were directed by Sister Rintha Pratt Douglas, consulting supervisor of auxiliaries and president of the British Mission Relief Societies. There were in attendance also Patriarch James H. Wallis and Ileen A. Waspe of the European Mission Office; President Delwin H. Clawson of the Portsmouth District, and President Sylvan E. Needham, Jr., and Elders Heber I. Boden, Roy A. Strong and John Owens of the Newcastle District.

HEBER I. BODEN, Clerk of Conference.



## CHURCH WIDE NEWS

ELDER LEROY MALLORY of the Wilford Ward, Salt Lake City, has been appointed president of the Tahitian Mission, succeeding President George W. Burbidge. President Mallory was born in Cokeville, Wyoming, and served in the Tahitian Mission from 1919 to 1922. Accompanied by his wife and three children, he plans to embark from San Francisco on July 5th.

DR. FRANKLIN S. HARRIS, president of the Brigham Young University at Provo, Utah, has accepted an invitation to address the World Fellowship of Faiths, between June 1st and November 1st, at the Chicago's World Fair. Bishop Francis J. McConnell, national chairman of the fellowship, in issuing the invitation, stated that the aim of the meetings was "to unite the inspiration of all faiths upon the solution of man's present problems." Christians, Jews, Hindus, Moslems, Buddhist, Confucianists and many others will all be represented at the Fellowship's convention.

K.S.L., the Church-owned radio station, located in Salt Lake City, is rapidly acquiring an international reputation, since recently becoming a 50,000 watt station. This is the maximum power allowed any station in the United States, and thus the Salt Lake station takes rank as one of the largest and best equipped of broadcasting depots. According to the K.S.L. weekly newspaper, edited by Richard L. Evans, former Associate Editor of the *Millennial Star*, reports have been received from every state in the Union, from Scotland, China, New Zealand and nearly every other corner of the globe, testifying to favourable reception of the station's programmes. A popular feature of the Columbia National Broadcasting System, of which K.S.L. is a member, is the Tabernacle choir and organ, together with the most capable of the Latter-day Saint speakers. Many similar programmes are broadcast under the auspices of the Church, in all parts of America, over the largest transmitting stations.

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## FROM THE MISSION FIELD

**Appointment:** Elder Hugh D. Higgins, who was transferred to the British Mission Office April 12th, was appointed Secretary and Treasurer of the Mission on May 15th.

**Transfers:** On May 20th, Elder Elmo H. Ellsworth of the European Mission Office was transferred to the Birmingham District, and Elder Eliot D. Ward was transferred from the Birmingham to the Scottish District.

**Branch Conferences:** Of the Bootle Branch, Liverpool District, May 7th. "The Life of Joseph Smith" constituted the theme of the day.

Of the Sheffield Branch, Sheffield District, May 21st. A well planned programme of song and speech presented the subject, "For the Glory of God We Sacrifice."

**Doings in the Districts:** *Liverpool*—On May 4th, members of the Preston Branch honoured District President Kent S. Bramwell with a banquet and dance on the occasion of his twenty-first birthday.

Blackburn Branch held a memorial service Sunday, May 21st, in remembrance of Dorothy C. Blackburn, who died suddenly on May 14th, while on her way to attend the Mothers' Day exercises of the branch.

*Sheffield*—Bee-Hive members of the Doncaster Branch entertained their parents at an evening entertainment and "tea" on Saturday, May 20th.

*Scottish*—Five candidates were baptized May 27th, at the Gorbal Baths, Glasgow, by Elder Woodrow C. Williams and local Elder Thomas Graham of the Airdrie Branch. The candidates were confirmed the following day under the direction of President Jodie J. Smith.

*Newcastle*—Four applicants for Church membership received baptism and confirmation Wednesday, May 17th, at the Sunderland chapel. President Sylvan E. Needham conducted the service, and Elder Heber I. Boden performed the baptisms.

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## I FOLLOW A FAMOUS FATHER

I FOLLOW a famous father, his honour is mine to wear,  
He gave me a name that was free from shame, a name he was proud to  
bear.

He lived in the morning sunlight, and marched in the ranks of right ;  
He was always true to the best he knew, and the shield that he wore was  
bright.

I follow a famous father, not known to the printed page,  
Nor written down in the world's renown, as a prince of his little Age.  
But never a stain attached to him and never he stooped to shame ;  
He was bold and brave and to me he gave the pride of an honest name.

I follow a famous father, and never a day goes by  
But I feel that he looks down on me to carry his standard high.

He stood to the sternest trials as only a brave man can,  
Though the way be long, I must never wrong the name of so good a man.

I follow a famous father and him I must keep in mind,  
Though his form is gone, I must carry on the name that he left behind.  
It was mine on the day he gave it, it shone as a monarch's crown ;  
And as fair to see, as it came to me, it must be when I put it down.

ANONYMOUS.

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## DEATH

**SHORT**—Brother George H. Short of the West Hartlepool Branch, Newcastle District, died April 28th. President Sylvan E. Needham conducted the funeral services in the West Hartlepool cemetery Chapel, and Elder Heber I. Boden dedicated the grave.

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PUBLISHER : JAMES H. DOUGLAS, 43 TAVISTOCK SQUARE, LONDON, W.C. 1

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